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Mr. MacMichael, whose book is comprised in the Cambridge Archaeological and Ethnological Series, deals with the tangle of tribes that dwell in northern and central Kordofan,—aiming to describe the antecedents of these tribes so far as any information on the subject can be gleaned from extraneous sources or from current native tradition. He rightly declines to accept Budge's identification of the truculent Bakkara with the Menti of the Egyptian inscriptions, and of the black tribes of Sennar with the Automoloi of Herodotus; he thinks, on the other hand, that the Kuraan, a black race of Tibbu stock, may be identified with the ancient Garamantes. His work is largely a matter of balancing divergent traditions and accounts, of striking probabilities and of exploding myths; but, though he declares himself to be a mere tyro in ethnology, his book contains some useful ethnological material. It is illustrated by photographs; there is no map.

Biological Aspects of Human Problems. By C. A. HERTER. New York, The Macmillan Co., 1911. pp. xvi., 344. Price \$1.50 net.

In this thoughtful and original essay, the late Dr. Herter, professor of pharmacology and therapeutics in Columbia University, has sought to approach certain problems of human life from the biological standpoint, and to interpret certain biological laws in their bearing upon human life. Bk. i. treats of the human body as a mechanism. The mechanistic theory of the living individual is accepted without reservation, though the writer declines to extend it to the 'social organism,' or indeed to press to any length the analogy between the individual and the state. The two functional powers which lie at the heart of human life are reproduction and growth, and consciousness and will. As regards the former, Dr. Herter inclines to a mnemonic theory; as regards the latter, he holds that "the rational view as to the nature of consciousness is that sensory impulses, carried into an extremely elaborate cerebral mechanism, liberate there, through chemical changes in the ganglion cells, a kind of energy which manifests itself by giving to the individual the property of awareness of self;" "consciousness is a function of complex associated nervous structures in exactly the same sense that the motion of a limb is a function of complex associated neuromuscular structures." Free-will is an illusion; but scientific fatalism does not lead to hopeless resignation.

The author now passes to two instincts which "in their phylogeny or racial ancientness appear to be the most fundamental of all instinctive qualities in living protoplasm," the self-preserved instinct (Bk. ii.) and the instinct of sex (Bk. iii.). The four chapters of Bk. iii. discuss the instinct of survival, the defences of the body, self-preservation and the mental life, and death and immortality. The common interest in a future life points to a grounding in the instinct of self-preservation. "In the entire range of biological phenomena there is nothing to suggest that a continuation of life for any species is probable or necessary or desirable. . . . I should like to observe the effects of teaching intelligent children that a belief in personal immortality appears unreasonable and unnecessary in the light of science, and is not improbably a form of egotism based on the insistent obtrusiveness of the instinct of self-preservation." The three chapters of Bk. iv. are entitled Sex and the Individual, Sex and Social Relations, and the Male and Female Mind. They contain a great deal of common sense, and some heresy.

Bk. v., which was left incomplete by the author, deals with the fundamental instincts in their relation to human development; the three chapters are headed The Arts and Religion, Education and the Future of the Race, and The Fruits of Education. In these chapters there is, as is natural from their state of preparation, a falling-off from the standard of the earlier Books; given what precedes, their teaching is almost commonplace. A brief Conclusion sums up the leading ideas of the essay. There is no index.

On the whole, the volume is notable as expressing the mature views of an exceptionally intelligent and experienced man of science. That the exposition is strongest on the side of biology, weakest on that of psychology, is only what might have been expected.

Geschichte der Psychologie. Von O. KLEMM. "Wissenschaft und Hypothese," Bd. viii. Leipzig und Berlin, B. G. Teubner, 1911. pp. x, 388. Price Mk. 8.

Outlines of the History of Psychology. By M. DESSOIR. Translated by D. Fisher. New York, The Macmillan Co., 1912. pp. xxix, 278. Price \$1.60 net.

A History of Psychology, Ancient and Patristic. By G. S. BRETT. London, G. Allen & Co., 1912. pp. xx, 388.

The Classical Psychologists: Selections Illustrating Psychology from Anaxagoras to Wundt. Compiled by B. RAND. Boston, Houghton Mifflin Co., 1912. pp. xxi, 734. Price \$3.50.

These four books, which evidence a wholesome revival of interest in the history of psychology, will be heartily welcomed by psychologists. The best of them, in the opinion of the present reviewer, is that which heads the list. Dr. Klemm, who is *privatdozent* for philosophy in the University of Leipzig and an assistant in Wundt's laboratory, has our current psychology always in mind, and his history is essentially an attempt to trace the genesis of current doctrine. Hence the plan of the book,—which begins with a section on the general tendencies of psychology, metaphysical, empirical, explanatory; continues with a discussion of the development of fundamental concepts (definition of psychology; subject-matter of psychology, consciousness; classification; the mental element; methods of psychology; mental measurement); and ends with an historical outline of the most important psychological theories (sensation, space perception, feeling, will). The emphasis on recent achievement gives the reader a sense of reality which does not often attach to historical writing; and if the perspective is radically different from that of most works on the history of thought, this is not to say that the author is mistaken in his judgment. Altogether, an excellent little book.

Professor Dessoir finds that mind has been of interest from three points of view: those of psychosophy, of psychology proper, and of psychognosis. Practical and artistic interest (psychognosis) he deals with summarily in his Introduction. The theological and metaphysical interest (psychosophy) and the biological interests which culminate in modern psychology are set forth, in strictly chronological fashion, in the body of the work; the four chapters are entitled The Ancient Conception of the Life of the Soul (from the earliest times to the patristic period), The Doctrine of the Soul in the Middle Ages and the Renaissance, Psychology of the 17th and 18th Centuries, and Psychology of Recent Times. Professor Dessoir has a keen feeling for historical